

# CHRISTIAN SECRETARY.

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GURDON ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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## From the Christian Watchman. BAPTIST MINISTERS' MEETING OF MIDDLESEX AND NORFOLK COUNTIES.

Mr. Editor.—I shall not trespass on your patience, nor on that of your readers, to enlarge on the proceedings of our meeting at this time: but send you for insertion a communication on, How should the Christian Sabbath be observed? You will not consider it foreign or unseasonable, if I request, that some remarks on sanctifying the Sabbath should be added, which Judge Matthew Hale, that distinguished Englishman addressed to his grand-children.

## HOW SHOULD THE CHRISTIAN SABBATH BE OBSERVED?

Having considered what the Christian Sabbath is, we will now attempt to show how it should be observed.

In entering upon this part of the subject, let it be noticed, that the Ceremonial Law, strict as it was, and severe as were its penalties, punished no man for his thoughts. The same cannot be said of the Moral Law. The Jewish Church was national, and the Ceremonial Law was obligatory upon that nation only. So far as they observed those Ceremonies, which were peculiar to them, they enjoyed their national privileges and blessings; but the person, who transgressed was cut off from among his people. His punishment was temporal; but if in thought, or deed the Jew violated the Moral Law, he, like all others, must answer it at the great day of final retribution. Although the Ceremonial Law of the Jews is abrogated, the Moral Law with all its fearful sanctions still remains. This Law requires perfect holiness of heart and life. Let it not, then, be supposed, that the Christian Sabbath is less holy, and to be observed less strictly, than was the Sabbath under the Mosaic Dispensation. The civil authority has a right to attach penalty to the violation of the Sabbath, as in its wisdom the public good may require; but the offender must remember that he stands amenable also to a more awful Tribunal.

Christ, indeed, came not to destroy men's lives; but to save them from their sins. He accordingly addresses them in the language of mercy; freely offers them a full pardon of their sins, and grace to assist them in their obedience. Under the Gospel Dispensation, therefore, with all our additional light and advantages, a more complete, spiritual, and acceptable obedience must be very reasonably expected. How, then, ought the Christian Sabbath to be observed? The day, on which our Lord Jesus Christ arose from the bondage of the tomb, spoiled principalities and powers, making a shew of them openly? This was a day of joy and triumph to Christians. On this memorable day the kingdom of Satan was shaken to its centre, and all the powers of darkness chained to the chariot wheels of the glorious Redeemer. Surely this was the Lord's doing, and it is marvellous in our eyes. All the human race are bound to hail the approach of this joyful day in the language of the pious Psalmist: "This is the day, which the Lord hath made, I will be glad, and rejoice in it. Each loud heart should be in accordance with the sentiments and duties of this holy and spiritual Rest. As this sacred day opens upon us, we should say,

"Be earth with all her scenes withdrawn,  
Let noise, and vanity, be gone:  
In secret silence of the mind,  
My heaven, and there my God I find."

On every day of our life it is required of us, that the words of the mouth, and the meditations of the heart, should be acceptable in the sight of God. To say, therefore, that on the Lord's day, we ought to dispense with all sinful thoughts and words, would be saying nothing to the purpose. Those worldly thoughts, words and transactions which on other days would be lawful and proper, should on this day be dismissed; and nothing but absolute necessity should be allowed to

recal them, that the mind may be occupied, as much as possible, with spiritual and heavenly things.

Six days shalt thou labour, and do all thy work. Six days out of seven are to be spent in some industrious and useful employment, in humble dependence on the good providence of God, for the comforts of this life. With this portion of time for the management of our secular concerns we ought to be satisfied, since our kind Preserver has given us to understand, that this is sufficient for every reasonable purpose. One whole day in seven God has reserved to himself, has pronounced it holy, and has charged us to Remember, and keep it holy. This day, therefore, is the Lord's. He has made it for himself, and for his people. For his honour and glory, and for our spiritual improvement, sanctification, and comfort, he positively requires it to be strictly and religiously observed. We are not allowed to think our own thoughts, to speak our own words, to do our own ways, or to seek our own pleasure; but are required to delight ourselves in the Lord, and in his holy commands. Our worldly thoughts, and words, business and amusements, the Prophet considers as our own. These must be dispensed with on the Lord's day, if we would esteem the Sabbath a delight, and call it the holy of the Lord, honourable. All attention paid to our secular concerns beyond what absolute necessity requires for our own comfort, or that of others, is a violation of the Christian Sabbath.

Heads of families are required not only to regard the Lord's day themselves; but also to exercise their parental authority over their children, servants, and all belonging to their households, to restrain, and instruct, and cause them all, so far as possible, to remember the Sabbath day, to keep it holy. Not even the stranger, or visitor, that sojourneth with us, can be excused from the sanctification of the Lord's day. Although we are commanded to rest from all worldly employment and recreation, the pious services of these hallowed hours are amply sufficient to engage our whole attention, and occupy the whole day in the most pleasing and profitable manner, if the time be employed, as it ought to be. Were we to sketch a picture of domestic happiness, it would be the pious family, all the members of which are in the Spirit on the Lord's day, and worship their God and Saviour in spirit and in truth. Their eyes are brightening with the dawn, and their hearts glowing with gratitude and love, they begin and end the day in private devotion. Their intervening hours are given to the Holy Scriptures, and other religious books, to family and public worship, to meditation and conversation upon spiritual and eternal things, with a view to improve the heart, and treasure up heavenly truth to be exemplified in practice, when they again mingle with the world. What sight so lovely in itself! Happy family! They live for God, for immortality! Happy for America, and happy for the world, if all families were such; and such they ought to be. For this purpose the Sabbath presents regularly every week a solemn pause to all worldly pursuits; and all our temporal affairs should be arranged with special reference to this day of sacred rest.

Those who pay the most attention to personal and family religion, are among the first to say like David, I was glad when they said unto me, Let us go into the house of the Lord. They consider the services of the Sanctuary wisely calculated to awaken attention to religious instruction, to enliven and strengthen holy affections, and raise the soul to God. Hence, they regard it as a special duty on the Lord's day, to mingle with the congregation of the saints, that they may bow in company before the great I Am, listen to his word, and celebrate the praise of their risen and exalted king. The day, the place, and the occasion, as well as the Word, the ordinances, and followers of the Lamb, all serve to bring fresh to their recollection Christ, and him crucified, the hope and joy of his people. Christians cannot, and will not, for slight reasons, lose the benefit of all these delightful and profitable associations. They remember, that on this day the first disciples were all with one accord in one place, waiting in the way of duty, and pleading for the fulfilment of the Saviour's promise; that their prayers and supplications were heard, the Holy Ghost descended, and the Christian Church commenced its triumphant march. Examine the history of the Church from that time to this, and inquire, when, where, and by what means, religion has been most prosperous, and the saints most joyful in the Lord? Then, and there, will you find the Lord's

day to have been the most strictly observed; not merely as a matter of form, but in spirit and in truth. As in ancient times the Sabbath was for a sign between God and his people, so it is now. All the means of grace cluster around this sacred day. When duly observed, a blessing attends it, and Christians are like thrifty plants in the courts of the Lord's house; but when little, or no attention is paid to it, they are soon struck, as with blight and mildew. If Christians do not sanctify the Lord's day, who will? None. What then is done, or can be done, to promote the cause of piety, and spread the blessings of the Gospel? Nothing. And yet with all these facts before us, how imperfectly is the Christian Sabbath observed even by the pious few; and how grossly profaned by the thoughtless many? If the professed people of God look at this subject, as they ought, they must feel their souls humbled within them. They must be sensible, that a profanation of the Lord's day, naturally leads to a profanation of the Sacred Name, by which we are called, and of every thing else that is sacred. They must also be sensible, that a disregard for the Christian Sabbath is one of the crying sins of our land, and a prolific source of evil. Disregarded as it is by many, it affords them a convenient opportunity for idleness, vice and dissipation. How much sleep, and yawning, and sauntering, and stupid languor on this day, which the Lord hath made for nobler purposes? How much worldly mindedness, and worldly conversation? How often are our streets infested with waggons, creaking under their heavy loadings; and with lusty droves destined to the slaughter? What necessity for all this? And whence does it arise? About as much necessity for the Brighton market on Monday morning, as for a Political Caucus on Lord's-day evening! To all those usages, which thus encroach upon this day of sacred rest, we say, "Procul, O procul, este profani!"

These evils have become so common, that little odium, and little criminality, is attached to them. Hence, our Civil Laws, touching the Sabbath, have become a dead letter. Would things have come to this, if the Ministers of the sanctuary, and their Christian brethren had done their duty? If parents had governed, and instructed their children, and brought them up in the nurture and admonition of the Lord? Why not let our laws, guarding the sixth, and seventh, and eighth Commandments in the Decalogue, sleep in our statute books, as well as that guarding the fourth; if by an allowed profanation of the Sabbath, many are to be trained up for the commission of crimes? Why not wink at Effects, as well as the Causes, which produce them? Many lament this state of things, but alas, what can be done? This is a land of liberty, and people will do as they please. If rational liberty is to drive her car over both Law and Gospel, raise no higher the monument on Bunker Hill; for it will only be a monument of our disgrace. And is it so that no impression can be made upon public sentiment in favour of the Christian Sabbath? Is there no longer a redeeming spirit in the land of the Pilgrims? Then we must continue to shut our eyes to the violations of the Sabbath, and every other enormity, or see them, as though we saw them not, until Infidelity shall have riveted her chains upon the sons of the Puritans, and then sing the requiem of our departed liberties. But we hope better things, and things that accompany salvation, although we thus speak. It is, indeed, most true, that the mercenary spirit of our Laws will incarcerate the poor man, who cannot command the paltry sum of five dollars, while those who worship at the shrine of Mammon, or Pleasure, pollute the Sabbath, and disturb the public peace with impunity; yet we do not believe such abuses and absurdities to be incapable of reform, as some imagine. Has nothing been done for the removal of Slavery, of Intemperance, and of Lotteries? That there are many cases of hardened iniquity, there is no reason to doubt; and in these, reform is as hopeless as in those of confirmed intemperance; but for the most part, we apprehend, the violations of the Lord's day have arisen rather from inattention, than from a disposition to trample down the laws of God and man. Let this subject come home to the bosoms of every parent, Christian, and patriot. Let all our Seminaries of learning, from the highest to the lowest, receive Lectures on Morality, as well as Science; inculcate the fear and the love of God, and subjection to the powers that be, and a deep impression will soon be made, at least upon the rising generation, to remember the Sabbath day, to keep it holy. Let heads of families

pay special attention to this command, sanctify the Lord's-day at home, also take their children to the house of God, and to the Sabbath School; pray for a blessing on their pious efforts, and their labours will not be in vain in the Lord. Let us all possess more religion, and then shall we have more and better morals.

"I will acquaint you with a truth that above forty years' experience and strict observation of myself hath assuredly taught me. I have been nearly fifty years as much conversant in business, and that of moment and importance, as most men; and I will assure you, I was never under any inclination to fanaticism, enthusiasm, or superstition.

"In all this time, I have most industriously observed, in myself and my concerns, these three things:—1. Whenever I have undertaken any secular business on the Lord's day (which was not absolutely and indispensably necessary,) that business never prospered and succeeded well with me.

Nay, if I had set myself that day but to forecast or design any temporal business, to be done or performed afterwards though such forecast were just and honest in themselves, and had as fair a prospect as could be expected, yet I have been always disappointed in the effecting of it, or in the success of it. So that it grew almost proverbial with me, when any importuned me to any secular business that day, to answer them, that if they expected it to succeed amiss, then they might desire my undertaking of it upon that day. And this was so certain an observation of me, that I feared to think of any secular business that day, because the resolution then taken would be disappointed or unsuccessful.

"That always, the more closely I applied myself to the duties of the Lord's-day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal successes in the ensuing week.

"Though my hands and mind have been as full of secular business both before and since I was a judge, as it may be any man's in England, yet I never wanted time in my six days to ripen and fit myself for the Lord's-day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found it did further me less than if I had let it alone; and, therefore, when some year's experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's-day, which I have now strictly observed for above 30 years.—This relation is most certainly and experimentally true, and has been declared by me to hundreds of persons, as I now declare it to you."—*Sir Matthew Hale.*

From the N. Y. Observer.

## LETTER

From a Gentleman in Boston,  
TO A UNITARIAN CLERGYMAN OF THAT CITY.

This Letter, which we have hitherto been prevented from publishing on account of the copy-right, is from the pen of a gentleman who had long been distinguished for his zeal in the cause of Unitarianism, and had unquestionably, in various ways, done more for its support than any other individual in Boston,—unless perhaps we except one or two clergymen. It is now about two months since it was first given to the public, during which time it has passed through four editions. From all we can learn, it is producing a very active spirit of inquiry in the minds of many with whom the author was accustomed to associate, and we trust the effect will not cease for a long time yet to come. Having obtained permission to insert it in our columns, we avail ourselves of the privilege with not a little pleasure.—*N. Y. Observer.*

## EXPLANATORY NOTICE.

In the month of August last, in the course of conversation with an esteemed clergyman of the Unitarian denomination, I stated the reflections that had arisen in my mind, as to religious truth and practice, and the course I was pursuing in re-examining the doctrines of Christianity. In November, a letter was received from him, inquiring the result of my investigations. To this letter the following reply was made. A copy having been preserved, it was shown to several friends, belonging to the Unitarian denomination, who had made inquiries how far I had al-

tered my religious views, and to some of opposite sentiments. Manuscript copies were solicited with an importunity, which could not well be resisted. The letter thus becoming known to a considerable number, the writer was urged to consent to its publication. He wished simply to do what should appear to be his duty in the matter; and therefore submitted the decision to friends, in whose judgment, and purity of intention, he had a right to repose entire confidence. Yielding to their advice he now permits the letter to be printed.

Although the religious sentiments of a private individual may not generally be of sufficient importance to be laid before the public, there are two reasons which have operated on the minds of the writer's friends to advise to the present publication. The first is, that for several years past he has been, according to his means, an active member of the Unitarian denomination; and it is thought to be his duty, as it is his pleasure, to endeavor to promote an entirely different system. If his testimony, as to the efficacy of the two systems, can be of any avail, he is willing to give it. He indulges the hope, too that those with whom he has formerly concurred, many of whom have acknowledged that a similar course of thought has passed through their minds, will be led to a review of their sentiments.

The second reason is, he learns that his motives have been misrepresented; and it is his wish to give a frank and full exposition of them.

A few verbal corrections have been made, and one fact omitted. The letter is affectionately commended to the consideration of candid inquirers after truth, with the writer's devout aspiration to the Father of Lights.

"If I am right, thy grace impart,  
Still in the right to stay;  
If I am wrong, O teach my heart  
To find that better way."

## LETTER.

BOSTON, NOV. 22, 1827.

MY DEAR SIR,—I cheerfully comply with your request in desiring to know how far, and in what respects, I have departed from my past opinions on religious subjects. The gratification and improvement I have derived from our long acquaintance, and the kind manner in which you have conducted the inquiry, will induce me to give an unreserved statement of my reasons held in common, and as they are my present views of religious truth. You shall have a transcript of my mind and heart on these topics, and in the free and full manner becoming our past friendship, which God grant may long continue. I must use the personal pronoun much oftener than I could wish: but this, you will perceive, is unavoidable. If any improper expression should escape from me, I rely on your candor to excuse it, and you know that my avocations are so numerous that I cannot present the subject, if I had the ability, in the most systematic form.

The change has not been suddenly made as you intimate; and you will not doubt that I have endeavored to view the subject in all its bearings, with deliberation, anxious inquiry, and prayer. The idea of severing myself from religious association with those, with whom I have so long been on terms of friendly intercourse, and in whose society many of my happiest hours have been passed, was painful; and the knowledge that, while admission into the Unitarian party is hailed with acclamation, a departure from it occasions the imputation of sinister motives from many persons, would have induced me to shrink from any change where high and conscientious motives did not sway me.

You will bear me witness, that it has ever been my endeavor to state my views on religious subjects explicitly, and we have, I may say, concurred in detesting a compromising and equivocal course of conduct in religion. We have often censured the delinquencies of Unitarians, and borne testimony to what appeared commendable in the Orthodox denomination. An adherence to these principles, under circumstances where I have felt compelled to extend my inquiries to greater lengths than formerly, has brought my mind to the present result; and I cannot doubt but if you had been placed in similar situations, and had the subject presented to you as it has been to me, the conviction of your understanding, and the feelings of your heart, would have run parallel with mine.

For many years I have seen, that the Unitarian denomination did not give equal evidence with the Orthodox of their spirituality and liberal giving. I have been persuaded, from my own observation that



hey did not, in an equal degree, consider themselves as stewards, and their property as consecrated to the cause of Christianity; and that they were greatly deficient in a devotional frame of mind. Believing, however, that their opinions were true, I apologized for the seeming contrariety of their practice (as I have always been forced to do,) by imagining it resulted from an unknown principle of human action, which another age might develop. I derived my knowledge of the Orthodox opinions chiefly from Unitarian writings, the glaring defects in Orthodox Christians, and the extravagant language occasionally used by individuals among them; and did not converse with opponents, so much for improvement, as for victory, or attend in a candid state of mind, upon their preaching. During the present year, I have seen and heard of so many instances of lax conduct in Unitarian professors of Christianity, and witnessed so many misrepresentations of the motives, actions, and opinions of the Orthodox, that I have often paused, and made the mental inquiry, Is it possible that truth can produce so much erroneous practice? In examining myself, too, I have been conscious that my own religious affections had been languid and feeble. At length the thought occurred to me, Is it not possible that the principles of Unitarianism may be unsound? for our Saviour said, "By their fruits ye shall know them?" I resolved on reviewing controverted topics, reading the Scriptures more attentively, being more constant and interested in devotional exercises, attending upon Orthodox preaching occasionally, and observing the effects of both kinds of preaching and other means of religion upon the community. Thus I aimed to acquire such information as would enable me to answer, to my own satisfaction, the inquiry of Pilate, "What is truth?"

The result is, my mind is convinced that the arguments used in support of the Unitarian faith are less sound than I had apprehended; that the representations of the present prevailing Orthodox preaching, opinions, and practices, by their opponents, are mainly incorrect; that the Orthodox opinions and preaching produce more benevolence of character, mildness of temper, inward piety, and devotion to the cause of Christianity: that they more accord with the Scriptures, with the wants of man as a sinner, and as an accountable, immortal being; and that a sad prejudice exists in the minds of Unitarians, in regard to the motives, opinions, feelings, and efforts of the Orthodox. I found, too, that my own feelings became more engaged on the subject of religion; that I had lost all bitterness in discussing religious matters; that I read the Bible with increased delight; felt a much higher anxious concern for the spiritual improvement of my family, my friends, and those around me; that my religious faith had been more a speculation of the mind, than a subject dear to the heart; and that there was a meaning in the words, "Believe in thy heart," to which I had been almost an utter stranger.

I will notice several characteristics of a Christian, in which I think you will agree with me, that the Orthodox far exceed the Unitarian.

**1. Prayer.** It is conceded by many Unitarians, that the other sect are more observant of prayer; but they say, "Our Saviour reproved the Pharisees for their long and ostentatious prayers, and Unitarians may, and probably do, exceed the other denomination in less equivocal evidences of the religious character." Still, does any Christian equal our Saviour in his devotional exercises? Can any man be a Christian, who does not pray, and take a delight in prayer? I am credibly informed, that there are whole societies of Unitarians, which do not contain a single family (the ministers excepted) where family prayers are observed: and I have reason to believe, that secret devotion is very far from being practised, regularly, and fervently, by the professors of religion in this denomination. The contrary is the case with the Orthodox. Now, although prayer alone, though ever so regular, does not afford evidence of Christian character, neither the example of our Saviour, his apostles, or the pious of any age, justify us in awarding it to any who neglect prayer, or perform it negligently.

**2. Observance of the Sabbath.** It will not be denied, I presume, that the Orthodox are more scrupulous in keeping the Lord's day holy, than their opponents; that they refuse to travel on the Sabbath, or to frequent news-rooms; and that they attend upon public worship more constantly. The principal men among the professed Unitarians, those who have studied divinity with reference to preaching, even ministers, and those who write for religious periodicals, do travel on Sundays. It is said, that in New England the Sabbath is observed with more strictness, than by the most religious people of Europe; or that the Orthodox in this country, keep the day with puritanical austerity? Neither you nor myself believe, that it is observed too holily, or too sacredly, by any sect of Christians, but that on a serious and devout observance of it

depends chiefly the prevalence of vital piety in our land.

**3. Use of Money.** A great difference exists between the majority of the two denominations on this subject. One gives largely, and the other stintedly. Unitarians say, that the Orthodox give ostentatiously, and lavish money on Utopian projects; but that they do not publish their benefactions, and may give as much as others, but privately. Let us try this apology by our experience, and by facts. Is it not charitable to suppose the Orthodox give as much privately, as the Unitarians do? Do the latter give to objects of acknowledged importance so freely and liberally (according to their means) as the former? After all our exertions, we were able to obtain but a little more than three thousand dollars, annually, from the members of the American Unitarian Association, though it is a popular Society. It is notorious, that in giving to objects of general utility, for the extension of religion, of particular benevolence, and of private charity, the Orthodox are always quick and liberal, far surpassing Unitarians. As a denomination, they are less rich, especially in Boston and the vicinity. Take, for example, the richest society in Boston, where Unitarian opinions have been pressed home upon the consciences of the people with as much power and eloquence, to say the least, as any where on earth. What is the result? Do the professors of religion in that congregation give to benevolent and religious objects of acknowledged merit, as much, in proportion to their means, as an equal number of persons in the other denominations of equal means?

**4. Religious Instruction.** Which denomination, throughout the Union, is most thorough in visiting and instructing the ignorant and poor; in instructing their domestics and children: in Sabbath-School instruction; in imparting the Bible and Tracts to those who need them; in endowing Theological Seminaries; in attempts to reclaim the intemperate, the criminal and the vicious? I do not overlook the generous zeal and charitable donations of many devoted persons among Unitarians, in the preceding remarks; but I allude to the denominations as such, in all I say. It is worthy of notice, that the efforts of such excellent persons are principally in imitation of the exertions of the Orthodox.

**5. Seriousness.** In which denomination are the students of divinity most serious, most regular in attending upon the means of religion? In which are ministers most devoted to the cause, most contented in their parishes, and most disposed to make personal sacrifices to preach the Gospel? Who are the people, that refrain from doubtful, or reputedly patronize theatres; who love social religious meetings; who are in favor of discreet church discipline; who stand up for morality and piety in all places, fearlessly and at the risk of unpopularity? Must not a candid and impartial observer, who extends his observation over the denominations, answer—the Orthodox?

**6. Missions.** Formerly it was said by Unitarians, that they did not contribute to foreign missions, because the denomination was not strong enough to support a mission of their own and they could not conscientiously aid in disseminating false views of Christianity. Did they, at this time, do as much, according to their means, as the Orthodox, in supporting domestic missions according to their means? And when circumstances seemed to present a remarkable opening for the establishment of a Unitarian Mission in India, (an opening that would have electrified the other denomination and called forth free and noble benefactions from them, had a similar event occurred in their ranks,) what was done? After long correspondences, laborious exertions of Unitarian essayists and ministers, and efforts long continued, the Unitarians of India, Great Britain, and the United States, have agreed to support one missionary in a foreign land! I might mention other characteristics, in which the Orthodox appear to understand and practice Christianity more thoroughly than the Unitarians. I might speak of their conversation with those anxiously inquiring what they shall do to inherit eternal life, with the sick, afflicted, and dying. I might notice the bond of union that subsists between church members; the ease and propriety with which the Orthodox introduce and converse upon religious subjects: the thorough knowledge they in general possess of the Scriptures, and of the religious operations in the world;—but I conclude this portion of my letter by stating that the facts and inferences above enumerated afford presumptive evidence of the truth of Orthodox opinions; as there can be no argument more satisfactory to the bulk of mankind, in regard to the truth or excellence of religious tenets, than their beneficial effects.

To be continued.

#### RELIGION IN PRUSSIA.

A letter from Rev. Dr. Kniwell of Dantzig, to the General Lutheran Synod of the United States, says, "I gladly avail myself of this opportunity to give you some information on the state of religion in this country. I will merely say

a few words on the Province of East and West Prussia in which I reside. Since the Gospel is again preached in its purity, and the doctrines of human depravity, and repentance, and faith in the divine Redeemer, are freely and generally inculcated, public worship is again attended and religion prospers. The deep interest which is felt in Bible and Missionary Societies, the cheerful aid afforded to every object connected with the progress of religion, the erection of new churches and the repairing of such as were decayed, all these circumstances afford the strongest evidence that religion is in a very prosperous state."

#### A QUESTION AND THE ANSWER.

**Query.** Why is it that so many of our churches do nothing for the spread of the gospel, by means of tracts or otherwise?

**Ans.** Generally because their ministers take so little interest in the subject or oppose the work. It does not always happen that the church neglects the subject for this reason; but it may be safely asserted, that if the minister does his duty, the brethren will be found willing to second his endeavours according to their ability. There is a weight of responsibility in this matter on the people of God, and especially on his ministers, which as yet is but very partially felt. The time has come for every man and woman to tax themselves to the utmost for time, money, and labour for the good of souls. The world is to be converted, and it is to be done instrumentally by the prayers, sacrifices, and labours of the church. That minister or member who withdraws from the obligation of his character and profession, and especially one who opposes all the methods of diffusing gospel truth now in active exercise, would do well to look forward to the judgment seat, and weigh his conduct in the scale which gives to every man according to his deeds. It will be an awful case to find there, that the heart has been hollow, and that orthodoxy without practice is worse than nothing.—*Am. Bap. Tract Magazine.*

From the Columbian Star.

#### RELIGION IN GEORGIA.

Last Lord's-day, Br. Wier baptized six hopeful subjects of converting grace, and while the solemnity of the ordinance inspired each believing heart with devotion, the attentive concourse of spectators, the shipping on the river, the calmness of the stream, and beauty of the weather, rendered the scene truly imposing, and almost realized to many followers of the lowly Lord, the period when he deigned to set the example for his people to imitate, and granted them the privilege of being "buried with him in baptism." The state of religion in Georgia, is truly encouraging; attentive congregations readily assemble wherever the word is preached; and our Brother Colton, who travels in behalf of C. Clo. stated that every Lord's-day in his journey through the state, he had actually witnessed a baptism. In Milledgeville, the work is glorious, and throughout the State the Baptist denomination is greatly increasing, and we trust that the revival of God's work will more and more extend to the glory of our Redeemer. Yours in the Gospel.

#### MESSES. CALER AND THOMAS GREENE'S PAMPHLET.

We have ever felt it our duty, as conductors of a public religious journal, to stand aloof from the discussion of the character of speculative, or practical *Free Masonry*: and did we think a compliance with this request of our brethren of the Church in Waterford, could be fairly construed as intermeddling with the subject of Masonry, we should have rejected it.

We deeply regret that Messrs. Greenes, should have conceived it requisite for them to pursue the course which they have pursued, in writing and publishing a pamphlet, of the character and spirit of the one referred to in the following communication.

To the Editor of the Christian Secretary.

DEAR SIR: If you consider the following resolutions admissible, you will please to give them publicity through the medium of your useful paper; and in so doing, you will serve the cause of truth, and oblige an afflicted and much abused Church.

At a special Conference Meeting of the Baptist Church in the Village of Waterford, County of Saratoga, N. Y. holden on the 4th of March, 1828, at Br. E. H. Whitney's, in said Village, the following preamble and resolutions were unanimously adopted:—

Whereas, The Members of this Church have been surprised by the inspection of a pamphlet, said to be extensively circulated in this and other States of the Union, and purporting to be published by this Church; under the following title, "A Defence of Truth, and Free Masonry exposed."

And Whereas, said Pamphlet, according to the best information that the brethren of this Church can obtain, was compiled and published by Caleb Greene, with the aid of his son Thomas, (who are neither of them members of this Church) and without the knowledge of, or the con-

sent of any of its male members, (except two who were lately received into communion, and a few females who were particularly under the influence of said Green and his son:)

**Resolved, 1.** That the representations contained in said pamphlet, so far as they relate to transactions which have actually taken place amongst us, are in many instances partial and uncandid; and in many cases its statements are utterly false, to the great injury and reproach of the cause of truth and religion generally, and particularly grievous to this and the neighbouring Baptist Churches.

**Resolved, 2.** That the Members of this Church feel it to be a duty they owe to their brethren at large, to correct as far as possible the erroneous statements contained in said pamphlet, by a public disavowal of the same.

**Resolved, 3.** That the proceedings of this meeting be signed by all the male members of this Church, (except the two before mentioned, who countenanced the publication of said pamphlet,) and have it published in the Baptist Register, at Utica, in this State, and the Christian Secretary, at Hartford, in Connecticut.

Junis Nedderken, Dea Ezek. Whiting, Den. Garret Ostrander, Zabab Fairbanks, Evert Ostrander, Henry G. Walderson, Enoch Lamb, E. H. Whitney, ch. clk.

#### CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, APRIL 12, 1828.

On Wednesday last, agreeably to previous notice, a meeting was held in this city, composed of delegates from the various Congregational and Baptist Churches in this County.—This meeting unanimously adopted Resolutions favourable to the due observance of the Lord's day; and particularly expressing their determination to patronize such Steam Boats, Canal Boats, and Stages, as were managed with a suitable regard to that day.

Hartford County Sabbath School Union.

On Wednesday evening last, the Annual Meeting of this Society was held at the Vestry of the North Brick Meeting House in this city. The Report of the Board developed facts which were encouraging, and made suggestions which were important. It gave us unfeigned pleasure to contemplate the growing interest, which is felt in the prosperity of this very excellent institution. We hope the time is near, when all our Churches in this State, will awake to the importance of Sabbath School instruction, for the young of their congregations. Certainly no well founded objection can be urged, against imparting a knowledge of letters, and storing the youthful mind with the doctrines, precepts, and duties of Christianity.—and this is the object of Sabbath School instruction.

We cannot imagine a case in this State, where a Church can be so situated as not to be able to manage such a school, if they are alive to its importance, and will "try." If the congregation is scattered over a large extent of territory, (as is no doubt the fact in many instances) and of course some of them live remote from the place of worship, and therefore cannot conveniently assemble at an early hour in the morning, they have the space allowed for the intermission at noon, which is a very convenient and suitable time to devote to this purpose.

The action of the aged, middle aged, and of the more advanced youth of the church and congregation, in the work of imparting instruction, would necessarily produce a powerful reaction on themselves: for they too, would find the necessity of searching the scriptures with more minuteness, and making much deeper investigations relative to their sacred import, than they had before done—and in this way, under the guidance of the Holy Spirit, "sanctifying them through the truth," a powerful reaction would be realized to the teachers, attended with the most beneficial results.—Thus the minister would come from Sabbath to Sabbath, to preach, not to a careless, stupid and inattentive audience, but to an audience where the old and the young, are prepared to listen with attention to his solemn message.

This subject commends itself to the serious attention of every class of virtuous citizens in the community. Does the patriot desire to see the civil and religious immunities vouchsafed to our country, perpetuated? Virtue and intelligence is the basis on which alone they can stand! And where shall we find those principles of virtue which reach, and correct the secret springs of human action, but in the Bible? Does the Christian know something of the infinite importance of "repentance towards God, and faith in the Lord Jesus Christ," and the necessity and blessedness of a life of obedience? How came he to possess this knowledge? The truths contained in the Bible, applied to his heart by the energy of the Holy Spirit, was the medium through which this knowledge was attained—and will not his sympathy for those who are in a state of condemnation, and his sense of duty arising from the command of his God and Redeemer, impel him to faithful, prayerful, and persevering action? especially when God is so signally blessing the works of faith, and the labours of love performed by his people.

Too long has the infidel language of Cain,

"Am I my brother's keeper," been the motto of the great mass of Christian professors. Hence forward let the Christian's motto be, the language of commendation pronounced on the woman of Canaan, by our Creator, Redeemer, Advocate and Judge, "She hath done what she could." Here is the measure of that obedience which we owe to Christ. Christians should never forget, that obedience is ours: the blessing is with God, and is only promised in answer to humble, persevering prayer.

We have received the last number of the National Preacher, for March, containing two Sermons by Rt. Rev. Bishop Griswold, of Bristol, R. I. The first Sermon is founded on Luke v. 31, "They that are whole, need not a physician." The second on Isaiah xiv. 22, "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." The humble Christian will find his heart warmed, and edified, by a perusal of these discourses.

The number of the Baptist Preacher for March is before us, containing a Sermon by Jeremiah Chaplin, D. D. President of Waterville College, Maine. Text, Acts ix. 31, "Then had the Churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

This Sermon is worth a repeated perusal, and has doubtless already been a means of edifying many of the saints.

#### NEW PUBLICATION.

We have before us the three first numbers of the Magazine of the German Reformed Church, published monthly, at the expense of the Board of Missions, edited at the Theological Seminary, and printed at Carlisle, Penn. at \$1.50 per annum, paid in advance. The style and execution of this work is neat, and the sentiments strictly evangelical. The 2d and 3d numbers, contain an able Review of Bishop Hobart's Sermon, at the consecration of Rev. Mr. Onderdonk, Phila.

For the Christian Secretary.

MR. EDITOR,

I was gratified in reading of the good work of the Lord in Haddam, given by Br. Shailer; but I saw no notice of the work at East Haddam Landing, a small village opposite Haddam, where 15 or 16 are hopeful subjects of the grace of God. I have had the happiness of baptizing 8 of these persons, and Br. Ewer two.

Yours, &c.

WM. BENTLEY.

#### PROPOSED ORGANIZATION OF A NEW BAPTIST CHURCH.

At Brooklyn, the time of refreshing with which the Lord has lately visited that place, still continues; and the good work is progressing.—Last Lord's day I had the pleasure of burying in the likeness of the Saviour's death, seven more professed believers, in addition to the twelve that you noticed a few weeks since: and the friends have entered into the following arrangements—

"A number of baptized believers residing in the town of Brooklyn, belonging to various Churches, being impressed with a sense of the importance of enjoying more fully the privileges and benefits resulting from a union with a Church duly constituted and organized in gospel order, of which they are at present in a great degree deprived, by their remote situation from those with whom these privileges can be enjoyed; and believing that now, thro' the blessing of the Great Head of the Church, their number has become sufficient to render it expedient, as well as a duty they owe to God and his cause, that they should be constituted and organized as a regular Gospel Church, convened on the 31st day of March, 1828, for the purpose of deliberating on this important subject. After prayer, offered by Elder Wm. Bentley, for that wisdom which is profitable to direct, it was ascertained by individual enquiry, that all present were of one mind; and it was therefore unanimously resolved to form ourselves into a Church, under the name of "The Baptist Church of Christ in Brooklyn;" and that the following chhs. be affectionately requested to meet in council, by their pastor and delegates, at Brooklyn, on Wednesday, the 23d day of April, 1828, at 9 o'clock in the forenoon, for the purpose, if to them it shall seem proper, of giving to us their fellowship as a church in gospel order."

The letters have been forwarded to the Churches.

#### REVIVAL OF RELIGION AT NEW HAVEN.

Extract of a Letter from Rev. Benjamin M. Hill, dated April 10, to the Editor.

"On Fast day I had the pleasure of baptizing thirteen candidates, of whom seven were males. The weather was a little unpleasant at the time, on account of a light fall of snow; but this did not prevent a great concourse of people being present on the occasion, and it was truly a very solemn time. Several other persons are now waiting for a suitable opportunity to follow the footsteps of the blessed Jesus, and be buried with him in baptism.



The revival still continues in this city, though I fear the bustle of preparation for Election, may have a tendency to divert the attention of the youth, particularly, from the solemn concerns of their souls.

Two young men were awakened in an uncommon manner a few days since. It was the 1st of April—foolishly enough called "April fool's day." These young men had indulged exceedingly in their jokes upon another, who had a few days previously obtained hope in the mercy of God; and at length enquired of him, what he could condemn as sinful, in their making him an "April fool?" The Lord was pleased to accompany his answer, with the influence of the Holy Spirit to their hearts; where, like barbed arrows, it made them sore until the following Saturday, when they both obtained relief by believing in Jesus.

My time is now, of course, entirely occupied; but the precious promise is fulfilled in my behalf, "as thy days, thy strength shall be."

B. M. H.

## INTERESTING NEWS FROM BURMAH.

Extract of a Letter from Mrs. B. to her brother in this city, dated Salem, April 8, 1828.

"This morning we had the happiness to procure a large parcel from India, by an arrival at Boston; and our hearts were refreshed by the intelligence, that our beloved Missionaries in Burmah were most of them in very comfortable health. Dr. Price excepted: he is suffering with a pulmonary complaint, but we hope not fixed. Dr. Judson, Mr. Wade, and Boardman, with their companions, are all at Maula-ming, and the Burmans visit them in great numbers at their house; and their congregation for worship, is from 12 to 20. Mrs. Wade has a school of 20 girls, and Mrs. Boardman expected to be engaged soon in teaching the poor little heathen girls. She writes with deep feeling, 'Believe me, (she says) my dear friend, I never was so happy in my life.' Her ardent desire is now granted. She has arrived with the people for whom she wishes to toil, and for whose spiritual welfare she appears not only willing, but cheerfully makes any sacrifice necessary. Dr. J. mentions that the Burman teacher they sent out, is instructing his countrymen with energy and success.—But my time will not admit of copious extracts; and as they will soon appear in print, I forbear to enlarge, for as I have not the journal, and have heard it read but once, I cannot do it justice. There are touching sentences of the power and grace of God, in supporting another of the female Burman Christians, in her exit from earth to heaven; for I thought, when I heard her remarks,—surely dying to her was but going home, O may my latter end be like hers."

## General Intelligence.

*Aid to the Greeks.*—The following letter has been translated by George Perdicari, and two copies are to be sent to Greece in the boxes containing the very liberal contributions of the Ladies in this city, to the destitute in that country. May it excite similar feelings and efforts in other sections of our land. If any class of the community ought to feel more interest than another, in this struggle of the Greeks, it is that class which the Christian religion elevates to their proper station—while the Mahometan religion degrades them almost to a level with the brutes.

*United States of America, March 12th 1828.*

THE LADIES OF HARTFORD, IN CONNECTICUT, TO THE LADIES OF GREECE:

*Sisters and Friends.*—From the years of childhood, your native clime has been the theme of our admiration. Together with our brothers and husbands, we early learned to love the country, of Homer and Aristides, of Solon, and of Socrates.—That enthusiasm which the glory of ancient Greece enkindled in our bosoms, has preserved a fervent friendship for her descendants. We have beheld with deep sympathy the horrors of Turkish domination, and the struggle so long and nobly sustained by them, for existence and for liberty.

The communications of Dr. Howe, since his return from your land, have made us more intimately acquainted with your land, have made us more intimately acquainted with your personal sufferings. He has presented many of you to us, in his vivid descriptions, as seeking refuge in caves, and under the branches of olive-trees, listening for the footsteps of the destroyer, and mourning over your dearest ones, slain in battle.

Sisters and Friends, our hearts bleed for you. Deprived of your protectors by the fortune of war, and continually in fear of evils worse than death,—our prayers are with you, in all your wanderings, your wants and your griefs.—In this vessel, (which may God send in safety to your shores)—you will receive a portion of that bounty with which He hath blessed us. The poor among us have given according to their ability,—and our little children have cheerfully aided, that some of you, and your children might have bread to eat, and raiment to put on. Could you but behold the faces of our little ones brighten, and their eyes sparkle with joy, while they give up their holidays, that they might work with their needles for Greece,—could you see those females who earn a subsistence by labour, gladly casting their mite into your treasury, and taking hours from their repose, that an additional garment might be furnished for you,—could you witness the active spirit that pervades all classes of our community, it would cheer for a moment, the darkness and misery of your lot.

We are inhabitants of a part of one of the smallest of the United States, and our donations must therefore of necessity, be more limited, than those from the larger and more wealthy cities;—yet such as we have, we give in the name of our dear Saviour, with our blessings and our prayers.

We know the value of sympathy,—how it arms the heart to endure,—how it plucks the sting from sorrow;—therefore we have written these few lines to assure you, that in the remotest parts of our country, as well as in her high places, you are remembered with pity, and with affection.

Sisters and Friends, we extend across the Ocean, our hands to you in the fellowship of Christ. We pray, that His Cross, and the banner of your land, may rise together over the Crescent and the minaret,—that your sons may hail the freedom of Ancient Greece restored, and build again the waste places, which the oppressor hath trodden down,—and that you admitted once more to the felicity of home, may gather from past perils and adversities, a brighter wreath for the kingdom of Heaven.

LYDIA H. SIGOURNEY,

Secretary of the Greek Committee of Hartford, Connecticut.

The following note of Perdicari, is an answer to one requesting him to translate the above letter into the language of his countrymen.

MT PLEASANT C. INSTITUTION,

Amherst. March 18, 1828.

MADAM,—Your note requesting me, in behalf of the Greek Committee of Hartford, to translate your letter to the women of my country, was handed to me on the 15th inst. I instantly obeyed the voice of those who aid the destitute and helpless of my nation. The effect of your communication I doubt not, will be powerful. On perusing its lines, fraught as they are with sympathy and humanity, my heart was overwhelmed with a thousand emotions, and my eyes burst into tears of gratitude. It brought before me my whole nation, driven from their homes—lighted to the mountains by the torch of desolation—entering the dens and caves of the earth with famine—languishing and imploring the assistance of death.—Madam, your benevolence is rescuing from the King of Terrors his prey.—may the blessing of the ready to perish be upon you. I rejoice with a full heart as I see the guardian genius of Greece returning; and had I not a more sacred creed than our old mythology, I should say the arm of Nemesis is powerful—the glory be to the God of Hosts. Like a vessel sent to explore the hostile regions of the North, and after innumerable perils and hazards returning to her home, Hellas, stormed and dashed by the billows of Turkish tyranny and barbarity, stripped of every thing but her flag of glory, just entering the haven of Piræus, strives to overcome the mountain waves of famine. May your deeds of mercy and your voice of sympathy, excite the last successful effort of her sons,—arrest the career of her blood-thirsty enemy,—save her daughters from plunging with their little ones into the waves of the ocean, or into the flames of their homes, and enable the whole land to hail the glorious jubilee of its independence.

Madam, I have the honor to be, with high consideration, your obedient servant,

G. PERDICARI.

To Mrs L. H. Sigourney.

The following is a reply of Dr. Howe, to some enquiries made by the Secretary of the Ladies Greek Committee.

New York, March 20, 1828

LYDIA H. SIGOURNEY.—Your letter of the 13th, reached me this morning; and was really a source of great gratification to me, as assuring me that the sympathy of a part at least of our community, is awakened in behalf of the sufferings I will venture to say, unparalleled in modern story.

As to your first question; I shall leave this country for Greece probably about the first of June. I should do it sooner, were it not that I am strongly urged to finish my publication—not only on my own account, but in vindication of the Greek character, which is suffering by several works just issued. I have read to day a review of one, by Walsh; it made me indignant. I am, it is true, an enthusiast, and love to look upon the bright side of human character; but as a relator of what I have seen, I should never let this influence me—and I shall set forth fully the follies and crimes of the Greeks. But is it not cruel, to exaggerate and colour them, and attempt to put down that generous spirit which is just beginning to pervade the community in their favour, by misrepresentations?

I cannot answer your second question definitely—but I imagine that no vessel will leave New-York for Greece before the first of June, I shall probably be better informed in a day or two.

Dr. Samuel Akerly is the Secretary of the Greek Committee in this city.

If your Committee should conclude to ship its supplies from this place—I imagine that it is unnecessary to reserve any larger sum of money, than sufficient to pay their transportation here, and the insurance, except perhaps a small portion for a contingency.

Your thought about the biscuit, is a very happy one—the only objection is the greater expense for its freight—it is bulky—and should several vessels be dispatched, it would be advisable to send some.

I am about commencing a journey up the North river, with the intention of visiting the principal villages through this State, and attempting to awaken the sympathy of the people in behalf of Greece. I shall probably visit Philadelphia; and on my return home, I shall not fail to visit Hartford. Not indeed to urge you to do more, for Hartford has done nobly, but for the pleasure of seeing those, who feel as I do, a sincere and deep interest, in the noblest cause men ever struggled for.

If I can possibly be of any service in the communication of intelligence, pray address me freely.

Excuse my haste, and believe me with sentiments of respect, your obedient servant,

SAMUEL G. HOWE.

LYDIA H. SIGOURNEY, Secretary of the Ladies Greek Committee, Hartford.

## TURKEY.

Our views of the policy and intentions of the Allied Powers, in relation to Turkey, have been frequently misrepresented, and occasionally, perhaps, not understood. We have no disposition to shrink from, or retract, any of the opinions that we have advanced, and in order to avoid any misunderstanding, we will now attempt to define clearly and briefly, our present views of European affairs.

Early in December last, we received information from a gentleman, holding a responsible official situation in London, that the Allied Powers had determined upon driving the Turks from Europe, and partitioning their territory. This information was received at a moment of profound quiet, but having unlimited confi-

dence in the source whence it came, and corresponding, as it did, with our views of European policy, we immediately gave it publicity. The silent contempt with which it was received by some, and the vulgar sarcasm which it elicited from others, did not shake our confidence in the authenticity of the information, or our views of European policy.

The battle of Navarino, followed close upon the heels of this prophecy of war, and many, very many, did us the justice to acknowledge, that our "croaking" was not intended to "humbly" and "hoax" the public, but was founded on authentic private information, and some little knowledge of the policy of the courts of St. Petersburg, St. James and St. Cloud.

The late discussions in the English papers, prove conclusively that we were not alone, when we talked of a partition of Turkey. The Courier, under the late ministry, endeavored to avoid touching upon the subject, while the same paper, since the formation of the new cabinet, seeks for opportunities to deny any intention on the part of the Allied Powers, of driving the Turks from Europe. In the Courier of 23d Feb. we find the following language:

"But Constantinople is not destined to fall so quickly, if at all; nor is the project of driving the Turks out of Europe so easy or so desirable. The Allies do not proceed upon it: Austria would not assist it. The necessity of preserving the balance of Power requires that Turkey shall not be driven out of Europe."

Whatever may be the views of the present ministers of England and of France, we have no doubt but their predecessors made arrangements with Russia founded on the expulsion of the Turks from Europe, and the partition of their Empire.—We do not pretend to say that this project originated with England or France; on the contrary, they are both interested in strengthening Turkey, in order to hold Russia in check, and thereby preserve the "balance of power." It was with them a matter of necessity, not of choice.

It is well known that the inhabitants of Russia have always taken a lively interest in the fate of the Greeks, and the preservation of their religious rites. Alexander was constantly importuned to take the field in their behalf, and had he lived would have been under the necessity of complying with their wishes. On the death of Alexander, Nicholas, instead of Constantine, ascended the throne of the Czars, and to this day, no sufficient reason has been assigned for the acquiescence of Constantine to this usurpation. We did think at the time—and nothing has occurred to change this opinion—that an arrangement had been made by which the arms of the Empire were to be employed in winning for Constantine the throne of the Sultan. This has long been the favorite project of the court of St. Petersburg, and in anticipation of it, his august mother bestowed upon him the name which he now bears.

Assuming these speculations to be correct, there can be but little doubt that England and France were apprised of the intentions of Russia; and if so, it became a question of some importance to them, whether they should sanction or oppose her wishes. To have opposed them, would have produced a general war in Europe—and to have sanctioned her ambitious views, would have rendered her the most powerful nation in the world, and destroyed the balance of power. Under these circumstances they consented to act jointly against the Turks, and believing that all Europe would unite with them, or remain quiet, they anticipated a war of but short duration, and trusted to an equal partition of territory, for preserving the balance of power.

The conduct of Austria, however, frustrates these views—she at first sides with the Turk, but through the influence of Russia, is induced to declare that she will remain neutral. England and France like not this neutrality, and still less the influence which Russia exercises over Metternich. They very justly fear, that Austria and Russia, instead of Russia, England, and France, will divide the territory of the Sultan. Ministers become alarmed at the responsibilities they have assumed, and some trifling difficulty between individual members, is eagerly caught at, to produce a change of cabinets both in England and France. Russia also changes her ministry, but from a comparatively peaceful one, to one more decidedly warlike, and who may, if they think proper, disapprove of the treaty of partition. In furtherance of these supposed views of Russia and her warlike ministry, some unaccountable influence is brought to bear upon the Sultan, through which, he is induced to break the most prominent articles of the treaty of Ackerman, and banish the Armenians from Constantinople—thus leaving Russia unshackled by any arrangements made with the Allied Powers, and at full liberty to cross the Pruth on her own account, under the sanction and protection of the law of nations.

Whether she will, or will not avail herself of the opportunity now offered, and proceed singly against Turkey, is the most important question that presents itself, and one that cannot be easily answered while Metternich controls the affairs of Austria. Shrewd, cunning, and intelligent—unequalled in diplomacy, and unprincipled in conduct, his course cannot be divined. We believe however, that Nicholas can make it his interest to serve him, and if so, on a pledge that Austria will remain neutral, and in the event of opposition from England and France, take part with him, he will at once proceed against Turkey.

This is speculating on a contingency somewhat remote, and which cannot present itself, unless the Sultan submits to the interference of the Allies in behalf of Greece, or England and France secede from the Treaty of London. There is but little probability of the Sultan's submitting, and notwithstanding their fears of aggrandizing Russia, there is still less of England and France retracing the steps they have taken. They cannot, they dare not do it; and the only course left, is to proceed in favour of Greece, and the moment an opportunity presents itself, offer to the Sultan such terms as he may with propriety accept, and Russia cannot reasonably oppose.

Entertaining these views, a war with Turkey appears inevitable, and a general war in Europe not at all improbable.

N. Y. Courier.

## LATE FROM EUROPE.

By the late arrival at Boston of the Fame, Captain Pratt, Cork papers have been received of the 1st March. The following summary of their contents, is extracted from the Columbian Centinel:

"They contain a translation of the Manifesto of the Ottoman Porte on the conduct of the Allies, and particularly that of Russia, which it holds charges with criminal project, and pretext for declaring war, and that England and France are their dupes. It announces

that the Porte had never from the first had any intention to accede to the demands of the Allies, but to resist them, and that it had resolved to temporize with the Ministers on the injuries sustained by the Empire, merely to gain the necessary time for warlike preparations.—Although the Manifesto leaves nothing for negotiation, it is not as reported a Declaration of War but a bold appeal to the Ottomans to prepare for war. It asserts that the three powers, by the attack at Navarin, openly broke the Treaties, and declared war."

Any objection, any argument, which might have been founded upon the battle of Navarin, is thus cleared away and removed. Battle, or no battle, the Porte seems to have been determined to refuse her consent to the independence of Greece.—Cork Chronicle, Feb. 29.

The London Sun says—"The Turkish Manifesto is believed to be a genuine document, but it is not intended for external effect, being merely addressed to the public functionaries throughout the Turkish empire, in order to excite the enthusiasm of the people in the event of warlike operations. The policy of the Sultan is to be prepared, happen what may; but the Manifesto is not a declaration of war, as some of our contemporaries have asserted. It is generally an appeal to the Faithful to be prepared for the worst."

Mr. Stratford Canning had arrived in England, but had not brought any news which had transpired.

Reports that the Russian army had crossed the Pruth, had been repeated and contradicted. It is mentioned, that any proceeding of the kind would be a direct violation of the treaty of July 6th.

After the receipt of despatches from St. Petersburg, a Cabinet Council was immediately convened, was fully attended, and sat two hours.

The Marquis of Anglesea had arrived in Ireland.

The debates in Parliament were principally on the subject of Ministerial jarring, of little general importance.

A new war in India was reported, and that 5000 additional troops were to proceed thither from England.

## TURKISH CANNON.

It is singular that in our conflicts with barbarians, or half disciplined troops, we generally sustain a heavier loss than in our battles with veteran and well organized armies.—Whether this arises from our contempt of the enemy inducing us to attack them at greater odds, or at closer quarters, or that such foes are stimulated by the fiercer passions of untamed nature, we cannot determine, but the fact is well worthy of consideration. Our attack on Algiers was attended with a loss of life nearly equal to any thing we had ever sustained on board of a fleet; and if we include the numbers killed on board the Russian ships at Navarino, we shall find the total number of killed and wounded to be nearly as great as in any of our battles last war. With respect to the Turks, this may arise from the extremely heavy cannon which they generally use. In our ships, and we believe in our batteries, we seldom use a heavier gun than a thirty-two pounder. No man-of-war carries any cannon of a larger calibre; but the Turks make use of even eight hundred pounders! When Sir J. Duckworth passed the Dardanelles, to attack Constantinople, in 1807, his fleet was dreadfully shattered by these immense shot. The Royal George, of 110 guns, was nearly sunk by only one shot, which carried away her cut-water; another cut the main-mast of the Windsor Castle nearly in two; a shot knocked two ports of the Thunderer into one; The Repulse, 74, had her wheel shot away, and 24 men killed and wounded by a single shot, nor was the ship saved but by wonderful exertions. One of these guns was cast in brass, in the reign of Amurat; it was composed of two parts, joined by a screw at the chamber, its breech resting against a masonry stone-work. The difficulty of charging it would not allow its being fired more than once; but as the Pacha once said, one single discharge would destroy almost a whole fleet of an enemy. The Baron de Tott, to the great terror of the Turks, resolved to fire this gun. The shot weighed 1100 pounds, and he loaded it with 330 pounds of powder. He says, "I felt a shock like an earthquake, at a distance of 800 fathoms: I saw the ball divide into three pieces, and these fragments of rock crossed the Strait, and rebounded on the mountain." The heaviest shot which struck our ships was of granite, and weighed 800 lbs. and was two feet and two inches in diameter. One of these huge shots, to the astonishment of our tars, stove in the whole larboard bow of the Active; and having thus crushed this immense mass of solid timber, the shot rolled ponderously aft, and brought up a-breast the main hatchway, the crew standing aghast at the singular spectacle. A few years ago, a party of English midshipmen crawled into one of these guns on their hands and knees, to the small amusement of the Turks.—London Observer.

We mentioned the fact a short time since, that two clergymen had sailed from this port for Great Britain, to claim titles and estates in Lordships supposed to be vacant. One of them was the Rev. A. G. Frazes, formerly pastor of the Presbyterian Church in Westfield, Mass. The New Brunswick Times has received intelligence that he is about to succeed to the title of Lord Lovett, in Scotland, with an annuity of twenty thousand pounds sterling.—N. Y. Spec.

On the 26th November last at Rouen, in France, a married couple celebrated the completion of the fiftieth year of their union, by a new wedding; as is customary there, in such instances of conjugal longevity. The same priest that read the marriage ceremony on the first occasion, officiated at the second, being 91 years of age: and what is remarkable, six other friends and several domestics, who were present at the original wedding, shared in the festivities of the second; and the principal fiddler for the dance, was the same on both occasions. The Journal de Rouen, of the 3d Dec. gives the names of the parties, and vouches for the truth of the particulars just stated.

The House of Assembly of this State, by a vote of 90 to 25, have passed a bill to pay the minor heirs of the late Governor Clinton the sum of ten thousand dollars, in consideration of his services whilst at that office. The services alluded to are those rendered by him in relation to the formation of the Northern and Western Canals. This grant we consider as unworthy the dignity and character of the State.—N. Y. Adv.

A second Indian newspaper—it is stated in

the Philadelphia Democratic Press, is to be published under the patronage of the Cherokee nation. It is to be printed at Columbus, on the Chatahoochee river in Georgia, under the title of the "Columbus Enquirer."—16.

## MARRIED.

At Middletown, by the Rev. F. Wightman, Mr. A. F. Wilcox, of Bridgeport, to Miss Julia C. Sage, daughter of Josiah Sage, Esq. At New-Haven, Mr. Daniel Greenleaf, to Miss Anna Carrington, both of Hartford. At Westfield, Mass. Mr. Aaron Holcomb, to Miss Eliza Root.

## OBITUARY.

In this city, Sarah Catherine, infant daughter of Mr. Theodore Spencer, Jr.; Thomas A. son of Mr. Thomas Winslip, 1.

At East-Hartford, Mr. Benjamin Bidwell, 63.—At Windsor, Col. Job Allen, 74; Mr. Biddell Drake, 60.

At Wethersfield, on the 2d inst. Doct. Samuel Broadbent, aged 68.

At Bergen, N. Y. Mrs. Bridget Brown, wife of Dr. Wm. Brown, of a consumption, in the 35th year of her age. She endured a lingering disease with Christian patience, and with a firm hope that at death she would be welcomed to mansions prepared for the blessed. She had set her house in order, so as to be in actual readiness to meet her Lord, even at the midnight hour. She left family and friends to mourn their loss, but with the consolation that to her the change is infinite gain.

In Guilford, Mr. Silas Benton, aged 89, one of the fathers of our independence—he served his country in the old French war, and in that of the revolution.

Table of Contents of the number of the "Religious Magazine, or spirit of Theological Journals and Reviews," for March, published monthly, by E. Littell, Phila.

Dealtry's Sermons. From the British Critic. Stanzas. From the same. True and false Repose in Death. From the Christian Observer. Monthly Lectures on the Evidences of Revelation. From the Eclectic Review. Timkowsk's Russian Mission to China. From the same. The Dying Christian's Anticipations of Death and Glory. From the Evangelical Magazine. The importance of paying more attention to principles, than to impulses and feelings. From the same. Frailty and Felicity. From the Home Missionary Magazine. Review of the reasons of the Laws of Moses. From the Wesleyan Methodist Magazine. Taylor on the Transmission of Ancient Books. From the Eclectic Review. Fincher's Achievements of Prayer. From the same. On the present state of the Roman Catholic Church in England. From the Baptist Magazine. On the Prophecies of Scripture relative to the Mahomedans. From the Christian Observer. The Life of Cain. From the Evangelical Magazine. Faber's Origin of Expiatory Sacrifice. From the British Critic. Death of the Baron de Stael. From the Evangelical Magazine. Japanese Books. From the same. Education in Ireland. From the Baptist Magazine. Toa Sceptic. From the same. Lgh Richmond. From the Evangelical Magazine. Burder's Village Sermons. From the same. Sunday School Hymns. From the Sunday School Teacher's Magazine. March's Early Life of Christ. From the Eclectic Review. The Helleborus Niger, or Christian Rose. From the New Baptist Miscellany. The Harp of David. From the same. Religious communities in Europe. From the Baptist Magazine. The Mistaken Saint. From the same. Paraphrase of Psalm VIII. From the Evangelical Magazine. Jews in Russia. From the Congregational Magazine. Paraphrase on Psalm CXXXVII. From the Home Missionary Magazine. Missions in Southern Africa. From the Wesleyan Methodist Magazine. Trial and conviction of Robert Taylor. From the same. For whom should we weep? From the Home Missionary Magazine. Montgomery as a Sacred Poet. From the same. Elijah's Journey. From the Evangelical Magazine. The Omnipresent. From the Wesleyan Methodist Magazine. The Omnipotent. From the same. On Dreams and Spiritual Agency. From the Baptist Magazine.

Notices of New Publications. Lectures on the Apocalyptic Epistles. Nature and Grace. London in the Olden Time. An Essay on Secret Prayer. Remark on the Mustard Tree mentioned in the New Testament. The Recent Sufferings of the American Missionaries in the Burman Empire during the Late War. Oriental Observations and occasional Criticisms. Apology for the Modern Theology of Protestant Germany. An Exposition of the Book of Psalms. The Parent's Monitor.

## TRACT NOTICE.

THE subscriber, Agent for the American Baptist Tract Society, has just received at the Depository in this city, a supply of Tracts from the Parent Society in Philadelphia. J. W. DIMOCK.

Hartford, April 12, 1828.

## NEW MILLINERY Store.

EAST SIDE MAIN STREET—OPPOSITE THE LADIES WAREHOUSE.

MRS. AMANDA S. CLARK,

INFORMS her friends and the public, that she has just received from New-York, a new and fashionable supply of

Millinery and Fancy Goods.

Together with the latest patterns for Dresses, Hats, &c. Also—a supply of black and white Leghorns, of a superior quality.

N. B. All orders promptly attended to.

Hartford, April 12.

## NOTICE.

A Court of Probate holden at Granby, within and for the District of Granby, on the 5th day of April, A. D. 1828, present Joab Griffin, Esq. Judge, on motion of Daniel Viets, Administrator on the Estate of Capt. Abner Viets, late of Granby, in said District, deceased. This Court doth assign the 22d day of April, inst. at 1 o'clock, P. M. at the Probate Office in said District, for the hearing, and settlement of the administration account, on the estate of said deceased; and doth direct said Administrator to give public notice of this order, to all persons concerned in said estate, to appear if they see cause, before said Court, at said time and place, for a hearing as aforesaid, by advertising the same in a newspaper published in Hartford.

J. GRIFFIN, Jr. Judge.

Hartford, April 12.



## POETRY.

## HERE AND THERE.

## OR THIS WORLD AND THE NEXT.

Here, bliss is short, imperfect, insincere,  
But total, absolute, and perfect there.  
Here Time's a moment, short our happiest  
state,  
There, infinite duration is our date.  
Here, Satan tempts and troubles e'en the best,  
There, Satan's power extends not to the blest.  
In a weak sinful body, here I dwell,  
But there, I drop this frail and sickly shell.  
Here, my best thoughts are stain'd with guilt  
and fear,  
But love and pardon shall be perfect there.  
Here, my best duties are defil'd with sin.  
There, all is joy without, and peace within.  
Here, feeble faith supplies my only light,  
There, faith and hope are swallow'd up in  
sight.  
Here, love of self my fairest works destroy,  
There, love of God shall perfect all my joy.  
Here, things as in a glass are darkly shown,  
There, I shall know as even I am known.  
Frail are the fairest flowers that bloom below,  
There, freshest palms and fruits immortal  
grow.  
Here, want or cares perplex my anxious mind,  
But spirits there, a calm fruition find.  
Here, disappointment my best schemes de-  
stroy,  
There, those that sow in tears shall reap in  
joy.  
Here, vanity is stamp'd on all below,  
Perfection there, on every good shall grow.  
Here, my fond heart is fasten'd on some friend,  
Whose kindness may, whose life must have an  
end.  
But there, no failure can I ever prove,  
For "God is love," eternal love.  
Here, Christ for sinners suffer'd, groan'd, and  
died,  
But there, He reigns the Great Triumphant  
Head.  
Here, mock'd and scourg'd, He wore a crown  
of thorns,  
A crown of glory there, His brow adorns.  
Here, error clouds the will, and dims the sight,  
There, all is knowledge, purity, and light.  
Here, so imperfect is this mortal state,  
If blest myself, I mourn some other's fate.  
At every human woe I here repine,  
The joy of every saint shall there be mine.  
Here, if I lean, the world will pierce my heart,  
But there, that broken reed and I shall part.  
Here, on no promise good can I depend,  
But there, the Rock of Ages is my friend.  
And there, whatever good the soul's employ,  
The thought that 'tis eternal, crowns the joy.

## FOR THE CHRISTIAN SECRETARY.

"From my youth up, I have been afflicted."

From early youth, and childish days,  
Afflictions, trials, crossing ways,  
Have fallen to my share:  
I've tasted oft the bitter cup,  
Compelled to drink its sorrows up,  
My Father's rod to bear.

But I submit; I own 'tis just,  
That I, a sinner form'd of dust,  
Affliction should endure:  
Yet grant me Lord this one desire,  
While I shall pass the trying fire,  
Refine and make me pure.

Then shall I, when the flames I've pass'd,  
And every wave of trouble cross'd,  
Be more like thee my God:  
Then shall my tongue in praises break,  
When in thy likeness I awake,  
And bless thy chastening rod.

## "WHAT IS THE WORLD?"

What is the world? A dreary waste,  
Which we are travelling o'er in haste;  
We swiftly journey through the gloom,  
And soon shall reach its end, the tomb.

What is the world? A scene of woe,  
And on Time's rapid flight we go,  
Through scenes of sorrow, woe and grief,  
And soon shall find in death relief.

What is the world? A world of toil;  
And labouring hard to till the soil,  
And prune, and cultivate the mind,  
We pass, and leave the world behind.

What is the world? A favour'd place,  
Where God bestows his richest grace,  
And sends his choicest blessings down,  
To cheer the world, through Christ his Son.

A world of toil, a dreary waste,  
A world of woe, illum'd with grace,  
To light the traveller through the gloom,  
And guide the weary pilgrim home.

## From the Boston Recorder.

## CONVERSATION BETWEEN A UNITARIAN AND A TRINITARIAN.

Unitarian.—What is the reason why you and I cannot worship and commune together in the same church?

Trinitarian.—One reason is—we do not worship the same God. Another reason is—we do not trust in the same Saviour. And a third reason is—we do not believe the same Gospel.

U.—Is that true?

T.—I think it is. But let us look and see.

The God whom I worship is the Father Son, and Holy Ghost, in whose name Christians are baptized. These three I adore as the only living and true God—the only proper object of supreme love, and religious worship.

Tell me then do you and I worship the same God?

U.—We do not. A triune God is not the object of my worship. The Father, and the Father only, is the God I worship. The Son I regard as a mere dependent or creature, and so I do the Holy Ghost. I pay no religious worship to either of them, or the Father as one in essence with them.

T.—One point then is settled. We do not worship the same God. Let us see if we trust in the same Saviour.

The Saviour in whom I trust is before all things. His name is called the Word of God. In the beginning he was with God, and was God. Without him was

not any thing made that is made. In the fullness of time he took on himself the seed of Abraham, and appeared in the world, in the likeness of sinful flesh, to put away sin by the sacrifice of himself. He is the Son of God and the son of man. He is truly man, and truly God. He is Jehovah our righteousness—the King of Kings, and the Lord of Lords—the Alpha and Omega, the beginning and the ending, the first and the last, who is, and who was, and who is to come, the Almighty.

Tell me now, do we trust in the same Saviour?

U.—We do not. The Saviour in whom I trust is the man Christ Jesus who was born at Bethlehem and crucified at Calvary. He was one of God's creatures, absolutely and entirely dependent on God for his existence, and infinitely inferior to God in all his natural and moral attributes. He was a free moral agent, capable of voluntarily changing or refusing to obey the known will of his creator. He chose to obey. And on account of what he did, and what he taught, while on earth, he is justly respected as the Saviour of the world. But there is as much difference between the Saviour in whom you trust and the Saviour in whom I trust, as there is between the self-existent God and one of the best of his creatures. And that difference is infinite.

T.—Another point then is settled. We do not trust in the same Saviour. Let us see if we believe the same Gospel.

The Gospel that I believe teaches that the Scriptures of the Old and New Testament are the inspired Word of God—that He whose name alone is Jehovah exists as Father, Son, and Holy Ghost—that these three are one in essence, and equal in power and glory. And this distinction in the Godhead is the basis of the Christian scheme. Without it there is no foundation for the Covenant or the work of redemption.

It also teaches that in consequence of the disobedience of our first parents, all their posterity are, by nature, so defiled with sin, that without the washing of regeneration and the renewing of the Holy Ghost, they never can enter the kingdom of heaven.

It teaches the Deity and the manhood of Christ—that in him there is a mysterious union of the divine and human nature, the mystery of godliness, God manifest in the flesh.

It teaches that Christ died for sinners, the just for the unjust—that he bore our sins in his own body on the tree, that he redeemed us from the curse of the law, by being made a curse for us—that by his vicarious sufferings, obedience and death, he made an atonement for sin, fulfilled the law in behalf of sinners, and is the end of the law for righteousness to every one that believeth on him, so that God can be just and the justifier of all who believe in Jesus.

It teaches that justification is by faith in Christ, without the deeds of the Law as constituting any part of the meritorious ground of a sinner's pardon and justification.

It teaches that where there is true faith in Christ there will be holiness of life, or good works as the fruit and the evidence of that faith.

It teaches the Doctrine of election according to the foreknowledge of God—the final perseverance of such as are sanctified and born of the Spirit—the general resurrection—the final judgment—the endless happiness of the righteous—and the endless punishment of the wicked.

Now tell me—do you and I believe the same Gospel.

U.—We do not. The Gospel that I believe does not teach that the Scriptures are the inspired word of God. But, according to what it does teach, "they were written without any particular inspiration, by men who were liable to adopt hasty and ill-grounded conclusions concerning things which did not fall within the compass of their own knowledge."

It does not teach the distinction of Father, Son, and Holy Ghost in the Godhead. But it does teach that the Son and the Holy Ghost are mere dependent creatures, infinitely inferior to God.

It does not teach that man by nature is so depraved and defiled with sin, that he must be regenerated and sanctified by the power of the Holy Ghost before he can be fit to enter the kingdom of heaven. But it does teach that "Man, by nature, is innocent and pure, from all moral corruption, and an object of the divine complacency and favour;" and that "all men, as far as their moral nature is concerned, are born as much in the image of God as Adam was created."

It does not teach that, in Christ, there is a union of the divine and human natures. Indeed, "this Doctrine of two natures in Christ could not be established even by the clearest declarations of the Scriptures. On the contrary, its occurrence in the Scriptures would prove them to be false."—"The Unitarian doctrine is that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices and frailties."

It does not teach that Christ made an atonement for sin. It says, to be sure, that his blood was shed for the remission of sins—that it cleanses from all sin—that through faith in his blood we have re-

demption, even the forgiveness of sins—that without the shedding of blood there could be no remission—that he was bruised for our iniquities—that by his blood we are redeemed, and by his stripes we are healed. But all this is perfectly consistent with the Unitarian idea, that there was nothing vicarious in his sufferings and death; and that his blood, as to any atoning efficiency, was no better than the blood of any other good man.—"This doctrine of atonement, if it be true, "most effectually nullifies all the precepts and sanctions of Scripture." It "supposes that God has introduced a principle into his administration which would disgrace any government on earth." Like Mr. Channing, I seem to want language to express my abhorrence of a doctrine so repugnant to the principles of liberal religion, and so derogatory to the character of the God that I worship.

The Gospel that I believe, does not teach that justification is by faith in Christ, without the deeds of the Law, as constituting any part of the meritorious ground of a sinner's pardon and justification. For at the last day, the Judge of all will render to every man, not according to his belief or unbelief, but according to his works. "To build the hope of pardon on the independent and infinite sufficiency of Jesus Christ, is to build on an unscriptural and false foundation." "We reject the idea of being saved by any righteousness which is not our own."

The gospel that I believe does not teach the doctrine of election, nor the final perseverance of the saints, nor the endless punishment of the wicked, nor any of the doctrines you have mentioned, unless it be the general resurrection—the final judgment, and the endless happiness of the righteous.

With respect to the punishment of the wicked, "We may certainly conclude that none of the creatures of God, in any circumstances will be eternally miserable."—"The New Testament does not contain the doctrine of punishment endless in duration."—"The doctrine of the proper eternity of hell torments is a doctrine which most Unitarians of the present day concur in rejecting."

On the whole, I must confess that the Gospel which you believe is not the same that I believe. It is another Gospel.

T.—A third point then is settled. We do not believe the same Gospel. And can there be any Christian fellowship between persons who do not worship the same God, nor trust in the same Saviour, nor believe the same Gospel?

U.—Be that as it may, there is no need of any difficulty in churches consisting partly of Unitarians, and partly of Trinitarians, and partly of Universalists. For "the Gospel does not authorize a Christian church to inflict censure on its members merely for their opinions."—"Jesus never censured any man for his errors."—"The denunciations of heaven have never been uttered against errors of faith." In true religion there is but one thing that is fundamental, and that is sincerity. If a man is sincere, it is not essential what he believes, or what he disbelieves: for his final condition will be fixed, not according to his faith, but according to his deeds done in the body. The worker of iniquity will go away into everlasting destruction, that is annihilation. The doer of good works will be rewarded according to the merit of his good deeds. And that reward will be of debt, and not of mere unmerited favour.

If then we could agree so far as to get a minister who would preach morality and practical religion, and would give no importance to the belief in doctrines which have always been disputed, we might all enjoy our own opinions, and save a great deal of expense.

T.—It is written—What shall it profit a man if he gain the whole world, and lose his own soul?

What fellowship hath righteousness with unrighteousness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate. A man that is a heretic, after the first and second admonition reject.

Whoever is not of faith is sin. Without faith it is impossible to please God. He who believes not shall be damned.

A cordial belief of revealed truth has, by divine appointment, a sanctifying influence. With the heart man believeth unto righteousness. To know the truth as it is in Jesus Christ, to understand it with the heart; to believe it with the heart, and obey it with the heart, is to be a true disciple of Christ, and an heir of his promises.

The truths which are revealed and taught in the Gospel of God are the doctrines of Christ. He who believes not the doctrines of Christ believes not him. And he who believes not the Son shall not see life, but the wrath of God abideth on him.

## NO. 60.

The success of the Gospel, and the number of its converts.

When I take a close and attentive view of all these things, I do not see, that according to mere human ideas, Christianity could possibly have any success among

either Jews or Gentiles. Such a system, introduced by such men, in a way so little alluring, having such formidable opposition to encounter, and demanding such sacrifices from every convert,—what progress can it be supposed to make? A stranger to the records of the Christian Church would say, none. But what was its fate? Three thousand men joined the society of believers, on the very day that the banners of the cross were first raised. Every succeeding one added new subjects to Christ's spiritual kingdom. Myriads in Jerusalem bowed the knee of adoration to the crucified Jesus. Multitudes believed in Samaria, at Lydda, at Joppa, at Cesarea.—From Judea the Apostles travel to the Gentiles. There are societies of Christians formed at Antioch, at Ephesus, at Corinth, at Athens, and at Rome. Every year produces considerable accessions to the number of believers. The victorious march of the gospel is not stopped by the death of the Apostles: it spreads wider and wider amidst the fiercest opposition. Under persecutions at which human nature shudders, it maintains its ground: and it grows after them with increasing vigor and strength. At last, after near three centuries of contest, its enemies are overcome; it is invited to sit down on the throne of the Cæsars; and its glorious energies without help from man, are apparent to all.

What shall we say to these things?—That the testimony of the Apostles must have been convincing, and accompanied with miraculous powers, as well as with the inward energy of the Holy Ghost? He who denies this, and yet grants (for deny he cannot,) the success of the gospel, the success of a religion which was in direct opposition to the sentiments, dispositions, and conduct of all the world, a success rapid, continuing, and increasing, believes the most astonishing miracle that was ever performed. But the sober and patient enquirer, who candidly weighs every part, must acknowledge that this book has claims to veracity and divinity, which are not easily overthrown; and that the success of the gospel, all things considered, is one of the most remarkable events which the moral world has ever presented to view.

Can comparison explain the phenomenon, and remove our astonishment? Comparison still heightens our wonder, and gives additional force to the argument. I will not compare Mahomet, and the caliphs his successors, with the Apostles preaching the gospel; for it would be to compare the effects of brute force, with the pure operations of judgment and reason.

The philosophers of Greece and Rome were placed in situations nearest to those of the Apostles. Arguments were their weapons: they employed no force; but their circumstances were more advantageous. They were admired, and venerated, and regarded as the first of mankind. They were numerous; and they had all the countenance of authority, and all the influence of public opinion in their favour that their hearts could wish. Their system was more palatable than the pure, unbending maxims of Christianity. But what was their success in propagating their tenets, and reforming the world? Who were ever more eloquent than these men? Have greater energies ever been displayed by the human mind, than in the ingenuity of their speculations, in the charms of their composition, and the beauty of their style?—They had the western world for many ages to themselves. One generation of philosophers had an opportunity of improving on another, and of extending widely the united influence of speaking and writing to accomplish their purpose. But when the Apostles appeared, what fruit of their labour was to be found? Where, O Socrates, Plato, Aristotle, shall we see the reformation which your philosophy has produced? We have read of a change in the life of Polemo, and a few individuals besides; but we look for greater things. Paul did more than this by the very first sermon he preached at Athens, while your brethren mocked and ridiculed the preacher.—Tell us what nation we shall find imbued with philosophic morality?—Why are you silent? Tell us then, what city? Alas! we cannot find one single society of men, who say, "The philosophers taught us to reject the idolatry of our country, and to adore the one true God." I am ready to think, I must be wrong. I search again: but my search is fruitless. I can hardly believe that the gardens of Academe, the Stoa, and the Peripatetic walks bring forth so little fruit:—but I am compelled.

From viewing the toilsome, but barren labors of the philosophers, I turn to the men of Galilee, and see societies formed in every place; and multitudes casting away their idols with contempt; and renouncing every idolatrous and immoral practice, and every impure disposition; and prostrating themselves with humble adoration before Jehovah. My astonishment increases; and I cannot refrain from crying out, "Here is the finger of God!" Come hither, ye votaries of Socrates and his fellows, and survey the different effects of the sentiments of your sages, and of the preaching of Christ cru-

cified by his chosen witnesses. Account for it if you can.—Bogue.

\* The beginning of Mahomet's career, bore some resemblance to the manner of the Apostles of Christ. He sought to make converts by persuasion only. But had he always adhered to this mode, it is more probable that his religion would have never been heard of beyond the limits of his native city. During the first three years of his mission, he attached but fourteen proselytes to his cause. Seven years labours scarcely united to him more than a hundred followers. For the space of ten years, his progress was slow and silent within the walls of Mecca. Such was Mahomet's success in circumstances the most favourable to his efforts: for he was of a noble family; he was protected and patronized by some of the first men of the city, who were also related to him by blood; he possessed the most insinuating address; and conducted his measures with consummate skill. There was likewise no established religion supporting a corporation of men, whose interest it was to oppose his progress.—When he found that persuasion would not accomplish his purpose, in the thirteenth year of his mission, he professed to have received divine authority for employing the sword as an instrument of conversion: and from that time the number of his converts increased, in proportion to his valour and his success.

## JOSEPH W. DIMOCK,

## MERCHANT TAILOR.

Has just received from New York a general assortment of Goods in his line, consisting of

BLACK, blue, olive, green, olive brown, and mix'd BROADCLOTHS; blue, black, drab and mix'd CASSIMERES; Merinoes, Valencia, silk and velvet Vesting; brown and white Linen Drillings; fine Nankeens; Bombazines; Rowen Cass, for thin Coats and Pantaloon; Cravat Stiffeners; Gloves; Fancy Hdkfs.; Cravats; together with every article of Trimmings in his line.

Spring Fashions are received.

N. B.—All orders thankfully received, and faithfully executed.  
Hartford, March 29.

## NOTICE.

JOHN O. PETTIBONE, Esq. Judge of the Court of Probate for the District of Simsbury, in the State of Connecticut. To Oliver Barnard, and George Barnard, of Simsbury, in said District.—Greeting:

WHEREAS, FRANCIS BARNARD, late of Simsbury aforesaid, deceased, having while he lived, and at the time of his death, goods, chattels, credits, and estate in said Simsbury; by virtue whereof the power of Administration, and full disposition of all, and singular, the goods, chattels, credit and estate of the said deceased; and also the hearing, examining and allowing the accounts of the administration thereof appertain unto me: And I being desirous that the goods, chattels, credits, and the estate of the said deceased should be well and truly administered, do therefore, (trusting in your fidelity and care,) commit unto you, the said Oliver Barnard, and George Barnard, full power to administer the goods, chattels, credits, and estate of the said deceased, with the will annexed, which to him while he lived, and at the time of his death did appertain: And to pay all the debts in which the deceased stood bound, so far as his goods, chattels, credits, and estate can extend, according to the value thereof; and to make a true and perfect inventory of all and singular the goods, chattels, credits and estate of the said deceased, and exhibit the same into the Registry of the said Court of Probate, on or before the 26th day of April next ensuing: And also render to the said Court a true and plain account of your administration, on or before the 26th day of March, Anno Domini, 1829. And I do, by these presents, ordain, depute, and constitute you administrator of all and singular the goods, chattels, credits and estate aforesaid.—In witness Whereof, I have signed these presents, and fixed the seal of said office thereunto, this 26th day of March, in the year of our Lord, 1828.

JOHN O. PETTIBONE, Judge.  
April 5th, 1828.

## NEW-YORK AND HARTFORD STEAM-BOAT LINE.

THE OLIVER ELLSWORTH, Capt. Thos. Stow. The MACDONOUGH, Capt. Luther Smith.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days:

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River. Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

Freight and passage as low as any other Boat on the River.

CHAPIN & NORTHAM, Agents.  
Hartford, March 8, 1828.

## ÆTNA

## INSURANCE COMPANY,

WILL receive proposals for Insurance against loss or damage by FIRE, every day in the week, (except Sunday,) at their office in Morgan's Exchange Coffee-House, State St. in Hartford, Connecticut.

DANIEL ST. JOHN, Esquire of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the act of the Company.

THOMAS K. BRACE, President. 25 ISAAC PERKINS, Secretary.

## FOR SALE.

A DWELLING House in Village street, convenient for two families.—Terms easy. Enquire of A. Bolles, or G. Robins. March 14, 1828.